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concise expression, and the small space at his disposal has not served as an excuse for omitting the discussion of any topic of current interest. The novice for whom it is intended will find the commentary of value, and the advanced student will observe that no problem is left untouched.

The editor's viewpoint is well known, and in this volume he presents conclusions rather than a review of discussions. With reference to the Synoptic Problem, he notes Mr. Streeter's claim to have established "beyond reasonable doubt that Mark was familiar with Q," and Dr. Sanday's opinion that his arguments "seem to compel assent," and adds, "It may be doubted whether there is any clear instance in which it is necessary to assume that Mark derived his material from Q. Q is certainly earlier than any date which can reasonably be given to Mark, and therefore the hypothesis that he has seen it is reasonable. . . . Peter's teaching may have contained nearly all the Sayings of Christ which are reported by Mark." On another page he argues from the fact that "Mark probably knew the contents of Q," and concludes that he wrote "to supplement Q" or that "he generally omitted what he knew was in Q because space was precious."

He notes the recent discussions favoring an earlier dating of the Synoptic Gospels, but decides for about 67 A.D. for Mark, basing that opinion upon Mark 13:14. He throws out the interesting but doubtful suggestion that the abrupt conclusion at 16:8 may be due to his being obliged to fly from Rome, leaving his MS unfinished.

Vivid touches and suggestions abound. Mark the "Stump-fingered" (Hippolytus) is no mere rehearser of what Peter used to say. He "had had years of experience with Saul of Tarsus, with Barnabas, and with Peter, in preaching the gospel, and he knew well incidents and sayings which again and again went home to the hearts of men. Of these he has put together enough to give, by means of a series of anecdotes, a movingly vivid picture of what the Messiah was to those who knew him." The maps are excellent.

The Christian Faith. By Theodore Haering. Translated by John Dickie and George Ferris. New York: Hodder & Stoughton, 1913. 2 vols. Pp. xi+952. \$6.00 net, the set.

The publication in two volumes of an English translation of Haering's great work, *Christliche Glaube*, is of significance to all students of modern theology. Haering is not to be classed with reactionaries, nor yet is he to be classed with those who build up a theology from a general study of religion and a particular study of the Christian religion. He is under the influence of the Lutheran dogmatics, and at times

his constructive thought seems to be developed into almost an apologetic for orthodoxy. At other times he thinks more creatively. To him all religion must be based upon revelation, but he never insists that all historical elements of the Bible are to be regarded as constituting revelation. He emphasizes Christian faith as developing an attitude of mind absolutely essential for the understanding of inherited Christianity.

The work is already well known to professional students of theology, but will undoubtedly serve a good purpose as a mediating work for those who are not quite ready for a thoroughgoing change of method, and yet are unwilling to stand unchangeably in the field of dogma. The translation seems to be well done, although the rather vague expressions of the German maintain some of their rather drifting qualities. The main difficulty with Haering is a lack of a sharply defined method, and a focusing of attention upon the problems which are already set by the relation of the modern world-view with an inherited religious belief. But his virtues include a temperate discussion of mooted questions, and a willingness to see the truth in views which as a whole he rejects.

Religious Education in the Family. By Henry F. Cope. Chicago: University of Chicago Press, 1915. Pp. xii+298. \$1.25.

This is a series of 24 studies, designed for the aid of parents or for the use of classes, covering the functions of the family in educating its members for religious efficiency. The lessons begin with four general discussions of family life. Then follows an excellent treatment of "The Meaning of Religious Education in the Family." The remaining studies are more concrete, including, among other subjects, the direction of children's activities, stories, and reading, the Bible and Sunday in the home, the relation of the family to the school and church, and four sane, suggestive chapters on "Dealing with Moral Crises." A most useful appendix gives clear and workable suggestions regarding the formation of classes for the use of the book. Each study contains from 8 to 10 pages of material, attractively provided with titles and section numbers. Then follow references to recent books for further study. Finally topics for discussion are provided. This is an attractive arrangement which encourages study.

The material provided for study is generally clear and interesting. Occasionally one feels that Dr. Cope is giving an address to a group thoroughly familiar with the vocabulary of modern pedagogy and psychology rather than writing for a class of parents for whom the book is designed. For example, the middle paragraph on p. 3 tastes of the lecture-room; it contains 136 words in 12 sentences, whose snappy, stac-